[For information on the details of bridge construction, see also category 491.]

/169 cont./
491 rivers (*), for example, the Rio Kokiyó, which flows through

[114]

*I did not see anywhere the simplest form of a bridge mentioned by H. Pittier (p. 320) /see the bibliography in the foreign text, p. 326/ in the northern part of Tierradentro, a bridge which people cross hand over hand on a liana stretched across the river.

the Calderun region, there are strong bridges over which even
491 loaded horses may go without trouble. This type of bridge
● 499 consists of two tree trunks placed a good meter apart, upon which poles are tied crosswise as planking. Only about every fifth planking pole is lashed, while the ones in between are held fast by a longitudinal beam laid over each of the main supports. On either side of the bridge, poles are tied vertically and horizontally as a railing and at the same time serve to support the roofing. The latter is a characteristic of all such bridges (Ills. 194 and 195 /see pp. 285 and 286/). One finds it not only on the bridges in the colonists' region of Tierradentro, but /170/ also, for example, on the bridges of the upper Magdalena River, the region around San Agustín.

The third type of bridge is found in two artfully constructed arched bridges made of bamboo over the Río Paez at Belalcázar and Avirama (Ills. 191 to 193 and 196 /see pp. 285 and 286/).
[284] They are both quite similar in construction and, like all the other bridges of the Paez, made without nails or other iron parts, but simply lashed with bast and lianas. For reinforcement, however, two wire cables have now been stretched underneath.
491 Although even the Spaniards at the time of the conquistadors
177 report on the "weak and flexible bamboo bridges" and on the
499 "liana bridges" of Tierradentro (Hernandez, 1944, p. 189), in
[175] the case of the two above-mentioned arched bridges, which are relatively difficult to construct, it seems not to be a matter of an original Paez technique. Indeed, these would be the only suspension bridges of this type in pre-Spanish South America.

1: Nachtigall--98 E-5 (1952-1953) 1955 SC15 Paez SC15

/170 cont./

491 Rather, these constructions seem to be a borrowing from the
177 Negro slaves who were brought into the region around Belalcázar
● 499 in very early times in order to work the gold and salt mines there. Both bridges would then be an African culture element in the Tierradentro region. They are suitable only for people. Larger animals are pulled through the river with ropes and must swim part of the way.

499 The two groups of posts on each bank -- a very modern method of bridge anchorage -- upon which the arch of the bridge hangs, are supported by a number of stakes driven into the ground farther up the bank. Bamboo poles serve as joining and holding material. The footway held from above is made with split bamboo, pounded flat. Additional bamboo tubes, secured by
[476] lianas, form the railing. For the construction of such an arched bridge the inhabitants from the adjacent villages along both shores come together. They bury the ends of two long and strong bamboo tubes in the ground, so that their tips lean
[623] slightly toward the river. Then the gobernadores /see the glossary, p. 249/, as the heads of the town councils at the time, start climbing up the poles, which, as a result of the weight, lean toward the center of the river, until the poles touch and the two gobernadores can shake hands from either side. With one hand they then quickly tie the joined tips of the bamboo poles together by means of lianas, which is the first step in the bridge construction. It is completed by the rest of the people (from Hernandez, 1944, p. 190).

/171/

III. Society

1. Political Organization

619 The tribe of the Paez consists of the inhabitants of a number of villages of the Tierradentro region who regard themselves as belonging together because of language, clothing, habits, and
621 traditions. Their present-day political organization is based on the village community. It corresponds roughly to the original

/200 cont./

461 On one day, for example, a portion of the field is cleared of weeds, on the next the sugar-cane mill is repaired, on the day after that a neighbor is helped with housebuilding or milling sugar cane, then nothing is done for days because of drinking, and not until several days later is the weeding begun again. Once they have planned or begun a project for the day, however, they [123] will not let themselves be interrupted. Several times it happened that I would visit a family in the evening, in order to plan something which would be not at all unpleasant for them for the next day. But if they had already planned something else, I was obliged to come back on the day after that. In the fields, too, the men are not to be diverted, or only with difficulty. During the sowing, weeding, clearing, or other work on the field, they let themselves be drawn into conversation only during the coca pauses; at other times one could scarcely disturb them at these and similar tasks which are accomplished in a very even tempo -- provided that enough coca is available. It is different with the women. They let themselves be easily diverted from their daily, little varied household tasks. They are the ones who really do the most work within the family, for, as soon as they are married, they are never able to sleep through the night, /201/ but must stir the fire anew every two hours. Furthermore, they get up earlier in the morning, and they cannot go to bed until later at night. To rest a bit during the day is completely unknown. Nonetheless, they are satisfied with their lot and work happily, since all the women work in the same fashion and they have known nothing else for generations. There are, of course, tasks which are done willingly and others which are done less willingly. The goal of the necessary occupation seems to be decisive, for all the tasks necessary for nourishment are done willingly. Thus, the men, for example, like to work in the field, "since it is for food," like to plant sugar cane or build a sugar mill, "since it produces something to drink"; and the women, too, like to drag in firewood, [296] "since it is for meals." Washing clothes is one of the decidedly [499] unpleasant tasks of the women, as bridge-building is among the [462] men. In the examples sketched here, the tastes of all the Paez seem to be alike.

/181 cont./

173 fortune: his efforts brought to light a large jar overflowing with
823 gold. In his great joy he went running to his companions to tell

142
291
302

173 them of the coveted find; in their eagerness they all flew to the
823 lucky spot, and oh! supreme misfortune, the treasure had vanished. Minutes later, the powder flask exploded, killing several, mutilating others, and leaving only a few alive. The whites localize the Hipinjí legend in Tumbichukue.

487 /182/ The descent to the Kukiyú is effected along a
499 vertical ridge, following a path with innumerable zigzags, an

/182 cont./

487 authentically native achievement which is a true work of
499 engineering; it could not have been done in any other spot or in any other way. The bridge over the Kukiyú was built with two thick beams over which thin cross-pieces have been fastened together with lianas; like all Paez bridges, it has a thatched roof and side rails.

III

Black, Smoking Dots on the Horizon

241
36 From Yukaichí one can see almost the entire parcialidad
[133] of Calderas, exept for the left bank of the Kukiyú. On the ridge of a hill, at the end of a canyon, on a slight plateau, discreetly hidden on a gentle slope or on a bold declivity, one sees trapezoidal figures that glow like graphite, surrounded by rows of golden stalks of maize. They are the Indians' huts, built far apart, submerged in the green landscape of the plantings of bananas and sugar cane, and through whose openings a thick bluish smoke is always emerging, a sign of life and activity.

311 While to the Guajira /Goajiro/ livestock is a symbol of sustenance and the tending of herds its concomitant activity, to the Paez the land is the sustainer of man; the black layer that covers the rocks feeds the woodland /monte/ after the harvest; time will tell when it will be mature and ready for fencing in anew the clearings that will yield the longed-for maize, the plenteous arracacha, the small beans, the blooming cabbage, the thick and abundant santo wheat /trigo del santo/; in the grasslands graze the cattle with bright and variegated hides, small, swift horses of great endurance, the many herds of pigs that fight over the tender roots of shrubs, and the mild sheep that yield wool for the men's ponchos, the women's skirts, and the kuetand yahas of both.

7:Hernández de Alba E-5,½(no date) 1946 SC15 Paez SC15
Moguex

342 [177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept [354] kitchen utensils. In the center is the fireplace and around it dried [352] cowhides or platform beds made of horizontal poles tied to stakes [476] driven in the ground. One's neighbors aid him to build his house, [461] transporting heavy timbers over light rollers and singing rhythmically as they heave together. [554] If the owner of a new house is a man of [378] means, he pays for a feast of benediction or consecration carried out with a Catholic priest, a godfather, and a godmother.

The *Páez* does all this and in addition puts some pieces of silver [352] money under his house to assure his good fortune. In the main house [415] he places the metate on stakes, and in a secondary house, the press [353] for extracting wax from laurel, one or more troughs or hollowed trunks, [354] and large jars for chicha and guarapo. From the roof frame hang bags, [524] or "mochilas," of netted hemp for belongings. There is also a bam- [283] boo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and, nailed to the wall, a spindle. Outside, the loom stands 404 against the wall Beyond it is the sugarcane mill, which is made of 286 a section of tree trunk with a hole above a projection on which the 249 cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

243 In each maize field is a small, temporary house and a high platform 342 where a watchman frightens the parrots and parakeets with periodic cries and motions.

177 Each *Páez* group today has its communally built pueblo, with 361 "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

ENGINEERING WORKS

491 The Spaniards found bridges which they described as "weak and 499 flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed

?:Hernández de Alba E-5,4 (no date) 1948 SC15 Paez SC15
Moguez

obliquely across the rocks; (3) an arched bridge of bamboo floored with spaced sticks, equipped with a hand rail on each side, and supported with stones, bamboo braces, and vines (pl. 185, *bottom, right*); and (4) a covered bridge with thatched roof, built of heavy logs supported by sticks and stones and floored with boards—a marvel of calculated strength, which, like the third type, is made entirely of vegetable materials yet can support loaded animals. To build an arched bridge, two groups of Indians approach opposite sides of the river and each plants a long, strong pole sloping out over the stream. The chief of each group then climbs out his pole until his weight bends it down to meet that from the opposite side, whereupon, clinging with one hand, they lash the ends together with creepers. This constitutes the main element of the bridge which is then completed by the other Indians.

491
499
499

TRANSPORTATION

Some Indians now have horses and use them for traveling and for transporting large burdens, but, in general, transportation is by foot, objects being carried on the back or in netted sacks hung by a strap, especially when visiting markets. A woman carries not only a heavy load but her small child suspended on her back in a blue woolen blanket held with a broad woven band, or "chumba." Peculiarly Andean is the custom that the man travels on horseback while the woman follows on foot with a large burden.

489
482
492

DRESS AND ORNAMENTS

The *Moguex* and *Páez* formerly wore only small cotton blankets (mantas), although most of them "went about naked even on the cold mountains" (Rodríguez, 1684, bk. 2, ch. 1). They painted their bodies with bixa, using, according to Del Castillo i Orozco, stamps to apply the color. The paint also protected them against the strong sunlight and insects. They went barefoot, as all the natives in Colombia. According to one chronicler, their hair was "shorn" (Robledo, in Jijón y Caamaño, 1936–38). They wore breast and nose ornaments of pure gold or a gold and copper alloy, and necklaces of small figures, beads, small stones, and snails.

291
302
[751]
[825]
[291]
301

Soon after the beginning of the Conquest, the Indians commenced to use wide, long shirts of a very crude weave and hats which were so closely woven that they would hold water. The latter, which the Spaniards called "tacillas de Páez" (Páez bowls), are still in use. The Spanish encomenderos required that the Indians working on their haciendas near Popayán be dressed. This was the origin of the characteristic garment worn today, which combines the old small blanket (manta) with European dress. *Moguex* men wear short linen pants, and a blue flannel sash which covers them to their knees.

291
177